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We have still remaining a few copies of all numbers of Volume 2, except Number 10. We shall be glad to send these, so long as they last, to subscribers who wish to make their files complete, on receipt of a one cent stamp for each issue desired.

The arrangement about The Classical Journal and Classical Philology, outlined in circulars sent recently to members, is to be put into effect next fall.

The quotations in last week's issue from Professor Wendell's essay, Of Education, do not embody anything particularly new, but they are expressed with the aptness and charm which are characteristic of his writings. His very cleverness, however, leads easily to a kind of exaggeration. When he says that he studied Latin for ten years and Greek for six or eight without, at the end of that time, being able to read a single page of either language currently, we are inclined to wonder whether he studied during this period of ten years with serious purpose or whether his belief in childhood that "delight in work was *prima facie* evidence that a boy needed medicine", characterized his later study as well. For it does seem inconceivable that a student should devote that amount of time, particularly in the later years of college, to a subject, without being able to do more than Professor Wendell admits. It is nevertheless true that Latin grammar has been taught particularly as an end in itself, and not merely as a means to a higher end. The reason for it is not very far to seek. Teaching Latin grammar entails a comparatively slight drain upon the mental powers of the teacher. I have been more and more convinced of the truth of this by observing the unwillingness of many teachers to commit themselves to what may be termed 'teaching for power'. I have heard it said that a very large proportion of Latin teachers in any school system will be found incapable of teaching for power, that is to say, of using the study of Latin to develop the faculty of voluntary attention if you will, and at the same time putting the student in possession of a vehicle for the acquisition of that which is great in Latin literature. If Professor Wendell's teachers of Latin had taught for power he would have been able to read his Latin fluently.

His remarks about the success of teachers of

Latin during the Middle Ages would seem to be in point, but in reality the problem now is entirely different from what it was then. At that time Latin was practically not merely the medium of literature and learning, but the only subject of study in the schools; consequently it was possible to secure a certain command of it on the part of the few, even at the expense of a great waste of time. Many of the teachers of that day were pitifully ignorant themselves. Now, on the other hand, with our crowded curriculum it becomes necessary to use every bit of the time to the very best advantage. In earlier days Latin prose composition was an end in itself because the educated man had to be able to write Latin; now it is merely a means of learning Latin accurately, or, if you wish, a test of accurate knowledge of Latin. The methods of teaching should therefore be changed to meet the new conditions. Still, when all this is said, Professor Wendell's statement that a reading knowledge of Latin can be taught remains just as true now as it was then; and we may go further and say that this reading knowledge can be taught, and at the same time, all the advantage of the study of Latin in developing the faculty of voluntary attention can be retained. It remains merely for us teachers of Latin to devise the method.

I think it is safe to say that if the employers of Latin teachers were willing to cooperate with those institutions that turn them out, to the extent of refusing to be guided in selection by anything but knowledge, skill and promise, the efficiency of Latin teachers could be raised tremendously within a very short time; but I have known many teachers of Latin who did not know the forms, and who, in many other respects, were veritable blind leaders of the blind; and, what is most unfortunate, the principals were thoroughly complaisant over the situation. When an official in authority says that one-half of the teachers in his system are unable to teach Latin for power from lack of knowledge or lack of skill, those of us who are trying to reform the methods feel almost hopeless; and yet the methods must be reformed or our subject will perish, and with a reform in the methods will come gradually but surely an increase in the skill of those very teachers who are now regarded as obstacles in the new movement.

G. L.

THE DISCOVERIES IN CRETE

The ever growing list of publications bearing on the work of archaeologists in Crete testifies to the active popular interest in that picturesque subject. The excavators, without exception, have issued in scientific journals frequent reports of the results of their work, in considerable detail and with commendable regularity. Based upon these reports popular articles have been published from time to time in many lands, which led, naturally, in the proportion of the increase of the material, to the publication of handbooks, including, as well as the description of the discoveries, discussions of some of the countless problems arising therefrom. Furthermore, special studies of particular topics have been issued as monographs, and, lastly and most recently, there has appeared the publication in final form of the results of excavation at one Cretan site.

Mrs. Harriet Boyd Hawes receives the credit of being the first of the Cretan excavators to issue the results of her work in final form. In 1901, 1903 and 1904 she conducted excavations at Gournia and certain other sites in the eastern part of the island; in November, 1908, her final publication was issued. This includes, first of all, twenty-five plates, of which eleven are colored, being admirably reproduced from water-color drawings to show accurately all varieties of pottery found on this site. Included among these plates is one which gives a superb representation of the peculiar mottled red and black ware found at Vasiliki, near Gournia, where excavations were conducted in 1906 by the American explorer, Mr. Seager, who published his results in the *Transactions of the Free Museum of Science and Art, University of Pennsylvania* (1907), 2, p. 111. The Gournia publication contains also twelve plates with pen-and-ink drawings made from photographs showing household objects, domestic utensils, stone and clay tools, bronze tools and weapons, stone vases, pottery and cult objects; in all, no less than 538 separate finds are shown in these illustrations. There is besides a plate to give the ground plan of the town, and still another containing three views of the site reproduced from photographs. Apart from the descriptions of the plates and a number of appendices by different collaborators, the book contains three introductory chapters by the author on the outline of Minoan civilization, Minoans and Mycenaeans, and the Homeric problems in the light of Cretan discoveries. The reader is reminded of the excavations in Crete made by English, Italian and American scholars, and of the progress of Cretan civilization as indicated by those investigations. As is true of almost all writers on Crete, Dr. Evans's scheme of classification is employed by which the entire civiliza-

tion is divided into three main periods, Early Minoan (before 3000 B. C.), Middle Minoan (3000-1800), Late Minoan (1800-1100), each of which in turn is subdivided into three parts. The town of Gournia falls in the first Late Minoan period, about 1700-1500, though many objects were found from much earlier times. In the matter of the identity of the Cretans and the relationship between Crete and Homer, our knowledge is as yet too fragmentary to warrant the deduction of any safe conclusions. In fact, a sound warning on the subject of assumed relationships among early civilizations, Aegean and European, is uttered by Messrs. Peet, Wace and Thompson in *The Classical Review*, December, 1908.

Apart from Mrs. Hawes's book, the most ambitious work that has yet appeared on Crete, three handbooks on the subject have been published recently, by an Italian, Dr. Mosso, in 1907 (see *THE CLASSICAL WEEKLY*, I. 228), by an Englishman, Professor Burrows, in 1907 (*The Discoveries in Crete*), by a Frenchman, Père Lagrange, in 1908 (*La Crète Ancienne*). As these books deal with the same material, they duplicate one another to a certain extent, yet each author selects for emphasis a different phase of the subject. So Dr. Mosso is carried away by the picturesqueness of the scenery and the imaginative appeal of the discoveries, Professor Burrows devotes his work almost entirely to a scholarly discussion of the subjects of Minoan chronology, and of the racial identity of the people, Père Lagrange, as is eminently proper for a frère precheur, gives up more than a third of his book to a presentation of the religion of the Minoans, describing the cult places, sacrifices, representations and forms of deities, sacred symbols, and the worship of the dead. He also discusses the origin of the people, and is inclined to place it in the South as Mosso does without reserve, whereas Burrows rather favors the North. The works by Dr. Mosso and Père Lagrange are profusely and admirably illustrated, that of Professor Burrows shows in reproduction but three objects and three plans.

While these handbooks have been in process of publication excavations in the island have been attended with remarkable success. In a letter to *The London Times* for July 15, 1907, Dr. Evans outlines the work accomplished at Knosos by the campaign of that spring. Besides many less important discoveries an extensive addition to the palace was found on the south and southwest, which, it is estimated, will upon excavation add 3000 square yards to the ground plan of the palace. Furthermore, on the south again the excavators sunk a shaft 25 feet deep into a huge beehive chamber, belonging to the Early Minoan period,

without reaching the bottom. Again in *The London Times* (August 27, 1908) Dr. Evans reviews the next campaign (1908). Work was continued on the southern quarter of the palace, which resulted in the discovery of a great number of bronze objects and some silver vases. The bottom of the beehive chamber was reached at a depth of 52 feet, but on account of danger from the loose filling, exploration was impossible; it is hoped that this aim will be achieved during the season of 1909. An extensive area was also uncovered in the little palace, which, it will be remembered, was found in 1905 beyond the modern highway west of the main palace, and considerable attention was paid to the study and restoration of various portions of buildings already excavated. Dr. Evans further discovered in the southern part of the palace a rich deposit of pottery belonging to the Early Minoan period, in connection with which he refers to the important work accomplished last spring by Mr. Seager.

Mr. Seager's excavations were made in the name of the American School at Athens on the island of Mochlos, which lies but a short distance from Gournia. His results will be published shortly in the *American Journal of Archaeology*, but anticipating such publication we are so fortunate as to have an article with illustrations on the subject in *The Independent* (January 21, 1909) written by Miss E. H. Hall, one of the collaborators with Mrs. Hawes at Gournia, and there is a brief statement of the same discoveries made on the basis of Mr. Seager's notes by Mr. Dawkins in his review of archaeology in Greece, *Journal of Hellenic Studies*, 28, 326 f. On the island of Mochlos Mr. Seager discovered a small town and cemetery. He opened many small graves and, in particular, six large burial chambers, which were found to contain many gold objects such as chains, leaves, flowers, diadems and other ornaments which, together with a series of stone vases, of alabaster, limestone, steatite and marble, dating from before 2500 B. C., give an astounding revelation of the degree of artistic skill achieved by the Minoan people at such a remote period. Mr. Seager also found at Mochlos a gold signet ring which Dr. Evans considers of great importance in connection with the study of Minoan religion, as it represents the arrival in Crete of the Minoan goddess borne in a boat with a dog's head prow (*Hellenic Herald*, Sept., 1908).

Still another site explored by Mr. Seager is on the island of Pseira, also in the immediate vicinity of Gournia. Excavation here brought to light in 1907 a small town in which 150 rooms were cleared, yielding many clay and stone vases and some terracottas. Vases were found, too, in a large number of graves, and from the testimony of the pottery,

the date of the settlement is put in the Early Minoan period.

Other work in Crete during last season was accomplished by the Ephor of antiquities, Dr. Xanthoudides, who has proved that the region around Koumasa was thickly occupied in Early Minoan times by a homogeneous population, as within a radius of three miles he found seven settlements more or less similar in character. The Italian Mission, too, continued its excellent work at Phaistos under the direction of Dr. Pernier, and, besides many other objects, brought to light the most remarkable discovery of the year. In the northeastern part of the palace was found a terra-cotta disc, about 6¼ inches in diameter, covered on both sides with hieroglyphic symbols including figures of men, fish, birds, trees and plants, which are not drawn or engraved, but are stamped or printed from type. This document consists of about 250 symbols, and is unique among Cretan discoveries (*Jour. Hell. Stud.* above and *Hell. Her.*, Dec., 1908).

While the excavators are thus busy with the task of providing new material for the study of Cretan problems, some of those very problems have already been attacked by attentive scholars. The troublesome question of the Minoan religion, the study of which was begun by Dr. Evans in his *Mycenaean Tree and Pillar Cult* as early as 1901, and continued from time to time since as new discoveries at Knosos contributed new light, has also been discussed briefly by Mrs. Williams in the Gournia work in connection with an important shrine located in that town. Mention has been made of the large space devoted to it by Lagrange in his handbook, and now we have a special monograph on the subject by Dr. Wolf Aly entitled *Der Kretische Apollonkult: Vorstudie zu einer Analyse der kretischen Götterkulte* (Leipzig, 1908).

Cretan pottery, too, has recently formed the basis of a special study. Miss Hall published in 1907 a dissertation on the decorative art of Crete in the bronze age, in which she establishes and illustrates the type of decoration of pottery that is characteristic of each period provided by Dr. Evans's chronology. The most significant fact that is emphasized by this work is that there is continuity of development in decorative art from the beginning to the end of the Minoan civilization. From the stone age, with its limited repertory of incised dots and dashes, there is a gradual but steady growth, through the recognition of the fact that combinations of lines and curves produce imitations of natural objects, to the great bloom of naturalism that reaches its height in the third Middle Minoan period. Dr. Evans calls this epoch the high-water-mark of Minoan civilization, and states that its art attains a naturalism never again achieved in the ancient

world. This bloom is followed by the inevitable period of decadence until finally natural objects become so conventionalized as to be resolved again into the original lines and curves.

The phenomenon of continuity in Minoan culture, however, has been presented most cogently and convincingly by Dr. Mackenzie in a series of masterly articles that have appeared in the Annual of the British School at Athens. In the third instalment of those articles, published in the most recent volume of that Journal (13. 423 f.), the author sets forth clearly the sequence of racial occupations of ancient Crete. In the early times subsequent to the stone age one race was predominant throughout the Aegean basin. How far the influence of this race extended is not known, but that its range included Sicily and Southern Italy is a thesis ably maintained by Mr. T. E. Peet in the same volume of the British School Annual (p. 405 f.). The elements of the civilization current in the islands of the Aegean and on the mainland of Greece at Mycenae, Tiryns and elsewhere were largely similar, and as the people were related in race as well as in customs, upon the continuous incursion of foreigners from the north, those of the mainland migrated to their relatives farther south. In Crete this movement encountered violent opposition with the result that the great palaces of the island empire were destroyed at the close of the second Late Minoan period, about 1600 B. C. But in the succeeding epoch occurs no break in the continuity of the culture. It is not until the end of the Late Minoan age that a sudden change in the civilization attests the presence of foreign elements, namely, the Achaean invaders from the north, who later were followed by the Dorians and the geometric period of art.

Attempts to explain various mythological traditions in the light of the discoveries in Crete are familiar, but mention should be made of an ingenious suggestion in this line presented in a recent letter to The London Times (Feb. 19, 1909). The correspondent of The Times seeks to prove that Minoan Crete is the lost island Atlantis of Hellenic tradition, by showing that the general outlines of the geography and history of Atlantis, as sketched by Plato in the Timaeus and Critias, are in agreement at many points with the site of the island, with the rise and eclipse of Cretan hegemony. As the editor of The Times points out in the same issue there may possibly be a germ of truth in the suggested comparison, but it is far more probable that Plato is giving free rein to his imagination.

Thus in multifarious forms have the discoveries in Crete illuminated the secrets of the ages and gripped the imagination of men, so that it is fair to believe that the light shed by past work in the

island will be outshone only by what future excavation and study will produce.

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THE GROVE OF FURRINA ON THE JANICULUM

Below and east of the church of S. Pietro in Montorio, on the brow of the Janiculum just above Trastevere, and overlooking Rome and the Campagna toward the Alban Hills, is the beautiful Villa Sciarra, now the property of an American, Mr. George Wurts. In the summer of 1906 Mr. Wurts began to build a garden house in his villa property, but his plan had to be given up because, while excavations were being made for the foundations of his building, archaeological finds came to light which, in the naive words of the Roman newspaper correspondent, "shook to their foundations the archaeological and scientific world, and the Italian government".

Every day, in Rome, some chance excavation for a new sewer or for a house foundation lays bare remains which tell of the long since buried Rome, and which in many instances corroborate or disprove what literature has given us of history or tradition. It is therefore with great interest that news of this new find across the Tiber has been received, because the inscriptions found make mention of deities hitherto unknown in Rome¹, because a place of worship of Syrian gods at Rome is located and additional knowledge has been gained concerning their cult, and more especially because the location of the grove and shrine of the nymph Furrina is now made certain. Besides, the hitherto disputed position of the Pons Sublicius now seems to be settled, and the tragic interest in the flight and death of the younger of the Gracchi is heightened by the localization of the event which lost to the plebeians their young and beloved champion.

The earlier finds have been well published by Professors Huelsen and Gauckler. First is a beautifully sculptured altar of white marble, about three feet high, bearing an inscription in Greek. In the wealth of sculptured detail, there are three most

¹In La Tribuna of Feb. 12, Jean Carrère gives a brief account of the new excavations, but forgets to give any credit to Signor Dante Vaglieri, to whom almost as much credit is due as to M. Gauckler. It was Professor Vaglieri who gave the official account of the discoveries in Not. d. Scavi, July, 1908, pp. 262-263. Il Giornale d'Italia of Feb. 10 also has an account of the finds and a short resume of the discussion aroused. The early notices of the discoveries are given in full in the first note to the articles by Gauckler and Huelsen. Paul Gauckler, under the title Le Bois sacré de la nymphe Furrina et le sanctuaire des dieux Syriens au Janicule, in the Bulletin Comunale, 1907, pp. 45-81, completes and enlarges his former article in the Comptes Rendus de l'Académie des inscriptions, 1907, pp. 135-158. The authoritative article on the whole subject is by Prof. Dr. Ch. Huelsen in the Mitteilungen d. k. d. Arch. Inst. (Roem. Abt.), 22, (1907) pp. 225-254, under the title Der Hain der Furrina am Janiculum. L'Illustration of Paris, Feb. 27, 1909, has a short summary of the above articles, with several very good photographs. Plate 1, accompanying M. Gauckler's most recent article, gives a splendid view of the locality of the find in Mélanges de l'Ecole Française de Rome, 28 (1908), pp. 283-336.

prominent features. On the face of the altar, on each side of the inscription, is a large head of the god Ammon, and below, encircled in the wide sweep by a huge garland, is a splendid head of Medusa. The inscription reads: *Διὶ Κεραυνίῳ Ἀρτεμὶς ἡ καὶ Σιδωνία Κύπρια ἐξ ἐπιταγῆς ἀνέθηκεν καὶ Νύμφες Φορρίνες (=νύμφαις φορρίναις), 'Artemis from Cyprus, called also Sidonia, has dedicated in fulfillment of a duty this altar to Zeus Ceraunius and to the Forrine nymphs'. Second is an altar of white marble with inscriptions upon it in Greek which mention the god Adad, that is, 'the Syrian sungod Hadad, who, as king of the gods, with his divine consort Atargatis, was the founder of the Syrian dynasty whose princes were called ben-Hadat. Third is a broken altar of white marble with the Latin inscription: *Sac. Aug. Iovi Maleciabradi M. Oppius Agroecus et T. Sextius Agathan-gelus*, that is, 'to Jupiter the protector of the Syrian city Jabrud', etc. Fourth, not to mention several fragments of interest, is a marble block four feet square with a round hole in its centre, above and below which run the four lines of the following inscription:*

*Δεσμὸς ὅπως κρατερὸς θῦμα θεοῖς παρ(έ)χοι,
ὅν δὴ Γαῖώνας δεῖπνοκρίτης ἔθετο.*

This block and these two pentameters have been the bone of a good deal of contention. Both Gatti and Gauckler thought the hole in the block had served originally as a fountain orifice because of the amount of limestone deposit on and about the stone. From this block and the foundations of a building found about the same spot, Gauckler built up a beautiful picture of the temple of Furrina with her grove and holy spring.

The latter feature Huelsen relegates to the realm of phantasy by adducing, to mention no more, the two incontrovertible facts that there were found among the remains pieces of lead water pipe, thus disproving the use of a spring, and that the limestone deposit could only have come through an aqueduct which brought water from the limestone country of the Sabine hills. Huelsen himself at first thought the block with the hole in it the top of a temple *thesaurus* or collection-box, and it has been suggested that the hole was for frankincense; but the question is as yet unsettled. It is a revelation to see in his printed article, and to hear in his lectures, how Huelsen brings the inscriptions above mentioned into connection with other inscriptions already long known, and proves the Gaionas here mentioned to be a Syrian, who came first to Ostia, then to Rome, where he was made a *κιστριβερ* (one of the *collegium* of the *quinque viri cis Tiberim*), and where, as his wealth and influence grew, he dedicated several altars to Syrian gods. Huelsen then goes further, and finds in the *Notitia* and *Curiosum* a region in Rome named *caput*

Gorgonis, which, because of the Gorgon's head on the altar mentioned above, he locates in the depression in the Janiculum where these late finds make sure the position of the grove of the nymph Furrina.

In 1906, during the earlier excavations, the foundations of a building were uncovered. It was at once called a Mithras temple. The measurements show a rectangular building about 22x15 feet, in the west wall of which is an apse with a niche in it, and in the centre of the rectangular space a triangular altar. The recent finds prove that we have a temple to a Syrian god, and the excavation of the rest of the foundations of the temple shows architectural construction and objects of art which are of a type new to Rome. The new excavation shows another rectangular building with a nave and side aisles, and an hexagonal apse. The two sanctuaries are separated by a rectangular court, under the level of which were found several large amphorae of terracotta, all laid with their openings to the north, and a marble slab with an inscription which gives the dedication of a sacrificial desk by the above-mentioned Gaionas, which can be dated 176 or 177 A. D., thus giving us also the probable date for the whole sanctuary. In the aisles were found two gilded white marble statues of Dionysus (?). In the center of the open space, on the axis of the temple and corresponding to the first triangular altar, was found a second construction of the same shape, but larger, which seemed to have served as a baptismal font. In the orifice on this font-like construction was found a beautiful bronze statuette representing a young woman, with her arms by her side, wrapped, except for the head, like a mummy, and about her, in five coils, a crested serpent¹. From all the evidence at hand the conclusion has been reached that in the depression on the Janiculum facing Rome there was a temple to the Syrian gods, Hadad and Atargatis, who were worshipped there under the names of Juppiter Heliopolitanus and Venus, and that their temple occupied the grove and spot formerly dedicated to the nymph Furrina. Now the early name of the nymph Furrina by popular etymology was identified with the Furies (Plutarch calls the *lucus Furrinae*, *ἄλσος Ἑρινῶν*). The fact that the Gorgon was one of the Furies, that the Gorgon's head was found on an altar excavated in a region where inscriptions to the Forrine nymphs were discovered, and that this very region fits the location which in the time of Constantine was called *caput Gorgonis*, together with

¹ Professor Huelsen has most kindly called my attention to the discovery in 1720, of a small figure which was believed to represent Hercules and the Lernaean Hydra, at nearly the same spot as the recent finds (Alberto Cassio, *Corso delle acque*, Roma, 1756, I, p. 147). Professor Huelsen had already, before these new excavations, conjectured that the statue of the 1720 find was the statue of an oriental god.

the literary fact that Gaius Gracchus met his death in the *lucus Furrinae*, all tend to settle a vexed question.

Topographers have differed as to the location of the Pons Sublicius, some putting it across the island, or above it, that is, outside the so-called Servian wall, others placing it somewhere in the space between the junctional lines of the wall and the river. Now, in the conflict between the State forces, under the consul Opimius, and the friends of Gaius Gracchus, the latter were defeated. Gracchus retreated to the temple of Diana on the Aventine, from there through the temple of Luna down the hill, through the Porta Trigemina, across the Pons Sublicius, and up the Janiculum, and somewhere there, in the grove of Furrina, finding that he was surrounded, had his attendant kill him. If the Pons Sublicius had been outside the Servian wall, Gracchus must have retreated, after entering at the Porta Trigemina, across the Forum Boarium and out one of the gates beneath the Capitoline, in all probability the Flumentana, and this would have been manifestly impossible, as Opimius held the Capitoline. With the certainty then that Gracchus knew that his escape across the river was assured if he got through the Porta Trigemina, and with the fact that the only easy way up the slope of the Janiculum lies straight ahead of this assumed position of the bridge, and that the late finds prove this depression and slope to be the *lucus Furrinae*, where Gracchus was killed, there is no further need to seek for the Pons Sublicius far from the spot where it has been placed by Richter and Huelsen.

RALPH VAN DEMAN MAGOFFIN

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The Cornell University Classical Club held a dinner on February 19 last. The menu was in Latin, as follows:

Gustatio

Inmersae suco rubro mali ostreae amoris
Divitibus profert dulce aequae ac pauperibus ius
Os titillatura et olivae et heleoselinum

Mensa Prima

Visceribus commutatis avis atque liquamen
Mensa Altera

Nomen habet Croeso satura haec ab divitiore
Mensa Secunda

Lactis percusso et gelido cum flore placentae
Dona Arabum post hoc et amara bibemus et atra
Panis exigui tunc optimus et caseorum

The toasts were as follows:

Trimalchionis Cena	Mr. Blews
Docti Sermones Utriusque Linguae	Miss Haight
Vox e Praeteritis	Mr. Bennett
Quom Nobis Finem Di Dabunt?	Miss Butler
Satura Germanica	Mr. Riedel

The Satura Germanica of Mr. Ernest Riedel we print in part¹:

Cena Sodallum Classicorum

- Cenam, Musa, mihi memores annalibus usque nostris laudandam, dum nobis lingua manebit. Ne vereare, Camena, Latine ut dicere possis, more Columbino quae gessimus, et, mihi crede,
- 5 multa tuis dabitur peccatis gratia. Primum, barbariora etsi tibi sint, dic nomina eorum famam qui longam minimo spatio meruerunt. Tum, si tempus erit tibi, profer, quod precor, acta dictaque digna et dicendi si qui videantur.
- 10 Difficile est, re vera, ut dicis, carmina ferre de insolitis; dicenda tamen, me principe cura. Non tamen horum, ne quod non fieri pote quaeras, nomina proclamem quae secum ducere gaudent. Quinque aderant iuvenes praestanti mente, puellae
- 15 quinae quas prisca ornatat doctrina fuerunt. Mensae ubi completae capitis virtute steterunt, (more mihi Gallorum illo capitis licet uti?), cum ventum est, age, quae fuerint illa, o dea, narra quae ad cuiusque parata locum comedenda iacebant.
- 20 "Inmersae suco rubro mali ostreae amoris os titillatura et olivae et heleoselinum". Quid sibi vult, quaeso, puer hic alba aegide currens?
- "Divitibus profert dulce aequae ac pauperibus ius. Cum sale ridiculo iocus interea volitabat.
- 24 Magnam tum patinam portat in qua esse videntur visceribus commutatis avis atque liquamen. Ecce novos victus! Vix appellanda Latine nomen habet Croeso satura haec a divitiore. Inlatae post hoc, ad finem dum properamus, lactis percusso et gelido cum flore placentae.
- 35 Vina et dum potant Rheno producta et Hiberio, dona Arabum liquida atque amara bibuntur et atra. Panes exigui tunc optimus et caseorum inferri debuit, ni oblitus magister edendi —nescio: Sobrius? Ebrius?—omnino esset eorum".
- 40 O dea, non pudet haec? "Promisti. Gratia danda est. Haec igitur cena ipsa fuit quae multa iuvabat. Neque etiam tunc discedunt, sed verba parata promebant quibus officium hoc sorte incidit. Atque princeps inflato iuvenis cognomine gaudens de dapibus quas narrarat comes ille Neronis disseruit. Tum doctores odioso nomine virgo perpulchris verbis ut doctos sustulit astris, binisque auspiciis quae sors sit, Apolline pulso, omnibus edictum est". Sed dic, o Thessala Virgo,

¹ The Author supplies the following notes:

50 quid strepitus, patagos? qui illi saltus paterarum?
 "Ne timeas, Onthrope, iocose illos imitata
 doctos vi magna mensam pugni ferit ictu,
 cuius praecipue nomen cantare timebam
 virgo. Sed quae balbutit tua lingua, vates,
 55 praetereo, ne te pudeat. Reliqui valeatis".

1. Cf. Homer, Vergil et al.—4. Columbino: American.—
 10. The Muse answers.—15. Prisca doctrina: classical
 philology.—16. Capitis: chef.—17. Gallorum: French.—
 20.—Oyster cocktail. *Mali amoris*—tomato.—22. Aegide:
 shirtfront.—30. Chicken with dressing and gravy.—32. Wal-
 dorf salad.—34. Ice cream and cake.—35. Vina—producta—
 Ilibero: Sherry from Spain.—36. Coffee. Line probably spuri-
 ous; note hiatus.—37. Crackers and cheese.—40. Haec refers
 to the wretchedness of the preceding line. Promisti: cf.
 line 5.—44. Inflato cognomine: Mr. Blews.—45. Dapibus:
 Cena Trimalchionis.—46. Doctores: The Faculty.—Odioso
 nomine virgo: Miss Haight.—51. Illustration of the tonic
 scansion of Greek and Latin poetry and of the tripodium.
 —53. Cantare timebam: Miss McElwain.—54. A parting
 fling, in return for line 40.

ON ACCENTING GREEK

In its editorial support of Wilamowitz's sugges-
 tion (Class. Rev. 1907, p. 4), that "another great
 relief to the learner would be to omit the accents
 in his own compositions and to pay no attention to
 their rules". The Classical Journal (Jan., 1908)
 states "with the utmost confidence that ignorance
 of accents will not in any degree lessen the stu-
 dent's ability to read correctly". We fear The
 Classical Journal misunderstood what Professor
 Wilamowitz meant. What he most evidently meant
 was that the accents should be learned, but that
 they should be discarded in written Greek as soon
 as mastered. In fact, along this line, we would our-
 selves go even a step further, and instead of merely
 allowing the omission of accents in writing Greek
 as a privilege to the advancing learner, we would
 require the omission more and more as a matter of
 pedagogical principle, and expect the advanced stu-
 dent finally to read correctly a passage of his own
 or any author's composition without the help of the
 printed accent. And why not? English accent is
 as arbitrary and variable to the foreigner as is the
 Greek to the American; and yet who would think
 of omitting the accent in the beginner's book and
 keep on printing it for the advanced English pupil?
 In short, we can see no reason, except blind ac-
 ceptance of past custom, why college texts should
 not be edited without accents. After learning the
 fundamentals through beginner's book, teacher,
 grammar and practice in composition, let the ad-
 vanced student get the accent of new words, as he
 gets the accent of address and address: that is, from
 his Greek word-list or lexicon, his Greek "Webster's
 Handy".

ABRAHAM DEIXEL

Boys' High School, Brooklyn

May I add a suggestion to the interesting article
 on Saalburg, published in your issue for January 23?

In the course of a summer spent at Bad Nauheim,
 in the Wetterau, my interests were attracted to the

situation of Saalburg, and to the efforts made, as
 your correspondent observes, by the practical Ro-
 mans, to retain the "comparatively insignificant
 strip of territory". Two facts that may have had
 something to do with the matter are: the extreme
 fertility of the soil of the Wetterau, which made it
 the grain-land for the frontier population; and the
 presence of the springs, the restorative properties of
 which were not unknown to them. One, the Sprudel
 "Germania", at Schwalheim, was used by the Ro-
 mans.

These treasures of the Taurus range lay north
 of the natural river frontier, and in the minds of
 modern German commentators were of sufficient im-
 portance to justify the effort made to protect the
 Wetterau.

Your correspondent is probably aware of the ex-
 istence of a most interesting pamphlet based on the
 two-volume work upon the Saalburg, published in
 German: Führe durch das Römerskastel Saalburg,
 von H. Jacobi Homburg (Schudt's Buchdruckerei,
 1908).

MARIAN LYNNE

CHARLTON SCHOOL, New York City

In a recent examination in Greek Sculpture a stu-
 dent thus described the "Atlas pediment" (*sic*) at
 Olympia: "Pericles supports on his shoulders, with
 the help of a double cushion, the world which is
 merely suggested".

The new "peplops" of Athens added interest to
 another paper, while a third stated that the Sculptor
 Polyclitus was a "canon of anatomy".

BRYN MAWR

LEILA C. SPAULDING

Miss Anna M. Barnard, of the Central State Nor-
 mal, Mount Pleasant, Michigan, suggests that readers
 of THE CLASSICAL WEEKLY might find it amusing to
 try to read aloud the following in such a way that
 it may seem neither "disrespectful nor uncomplim-
 entary": *Mea mater est mala sus*.

The eighty-fourth meeting of the Philadelphia
 Classical Club was held on Friday evening at the
 University Club. Professor William W. Baker, of
 Haverford College, was elected president for the
 coming year, and Professor B. W. Mitchell, of the
 Central High School, was re-elected secretary.

A paper was read by Professor Wilfred P. Mus-
 tard, of the Johns Hopkins University, a former
 member of the club. His subject was the Eclogues
 of Baptist Mantuan—the "good old Mantuan", of
 Love's Labor's Lost.

These were ten Latin eclogues written toward
 the close of the fifteenth century, and first printed
 at Mantua in 1498. They were very popular from
 the beginning, and came to be widely read, both on
 the Continent and in England. For nearly 200
 years they were used as a text book in schools.
 They are often mentioned or quoted by Elizabethan
 writers.—*Philadelphia Public Ledger*, April 18.

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All persons within the territory of the Association who are interested in the literature, the life and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to THE CLASSICAL WEEKLY), are two dollars. Within the territory covered by the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia) subscription is possible to individuals only through membership. To institutions in this territory the subscription price is one dollar per year.

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July 7—Aug. 18, 1909.

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